A U M

For the Eternal verily is this immortal; eastward the Eternal, westward the Eternal, southward the Eternal, and northward; below, above, extended the Eternal, this all, this most excellent One. —MUNDAKA UPANISHAD.

THEOSOPHY

Vol. XXI August, 1933 No. 10

THE PURSUIT OF SELF-KNOWLEDGE

"LONG and weary is the way before thee, O Disciple. One single thought about the past that thou hast left behind, will drag thee down and thou wilt have to start the climb anew."

"Thus the first Path is LIBERATION. But Path the second is—RENUNCIATION, and therefore called the 'Path of Woe.' "

It is long before the man in pursuit of Self-knowledge is able to rid himself save at interval moments from the race-conceptions of the purpose of life. Liberation, in that conception, means exemption from the common lot by virtue of superior knowledge and power. This is the root of all exploration in science. Or liberation is held to be escape from the vicissitudes of life by virtue of the knowledge, power and compassion of some superior being. This is the root of all popular religions. Opposed as science and religion may seem, they are identical in origin and basis, merely opposite directions taken by Souls in pursuit of the same object—salvation for self.

Having exhausted the idealities of both, seeing them for what they are, mirages, illusions, *maya,* the aspirant who has had within himself a glimpse of the Higher Life is certain to assume that the hold of race-ideas is forever broken so far as he is concerned. So he pursues his quest with his eyes on the far summit of his dream, his mind lost in "trailing clouds of glory", until his animal feet, his human nature, forgotten and neglected, stumble and fall, bringing him back with a rude shock to the "realities" of earthly existence.

With what loathing and regrets these rude awakenings are received, all men are aware, but they come with peculiar intensity to him who longs to live the life of the Soul—"pure, bright, bodiless, and free." In time and through experience oft-repeated the practical lesson is learned to bear with the body that bears him; that it has its own nature and needs no less imperative than his own; that these are indissolubly conjoined for the period of mortal life. Some practically acquired sense is gained that "spirit" and "matter," "body" and the "soul" are not independent; that the potencies and potentialities of each reside in the other; that neither in waking, nor sleeping, nor dreaming can he *ignore* any fact, physical, metaphysical or other, in the pursuit of Self-Knowledge. The limitations which mind and body seem to impose on each other are more truly seen to be supplemental powers and possibilities, not antagonistic relations. Thus seen, whatever necessary adjustments will restore equilibrium are administered by Soul to both body and mind. The true freedom of both being attended to, Soul is itself at liberty to pursue its own path of evolution by means of their counterpoise. How delicate each is as an instrument of Soul can be grasped by pondering the simplest facts of human experience. Thus, the body is stable within an oscillation of only two or three degrees of internal heat or fire, up or down. Beyond this range there is fever at best, death, or the loss of the body, at worst. Applying the same analogy to the mind, the slightest variation in its temperature, called by us our "feelings," at once disturbs the other elements of the mind, upsets the equilibrium of the whole, reacts upon the body, and the Soul is thrown from its bearings, its whole universe out of focus. It is still the Perceiver, but its vision is disordered; it is still the Actor who goes by what it sees, but its actions are of necessity misjudged and misplaced. It is still the Creature, the worse than blind sufferer from its own creations.

In cases of physical fever all men at once take ameliorative measures, well- or ill-advised as the case may be, but in cases of mental derangements of temperature—or "temper"—physicians with even a modicum of empirical knowledge are hardly to be found. It is as true today as ever that no one has found an answer to the question, "Who can minister to a *mind* diseased?" Mind-fever may range all the way from momentary outbursts of anger, fear, envy, jealousy, despair, and all the evil brood of "dwellers on the threshold," during which, even if only of an instant's duration, the Soul's sole impulse is to destroy or to escape what is seen in its hallucination. In that instant, crimes are committed, in inten-

tion or in action, by which Soul may condemn itself to many lifetimes of expiation or compensation of the wrongs inflicted on others, before it can regain the poise forfeited in a moment's failure in self-watchfulness. One has but to look about him to observe the numbers of those who have lost all power in this life but the power to suffer—and to suffer blindly, ignorant of the self-imposed liabilities brought forward from the bankruptcy of self-discipline in the forgotten past. One has but to glance around to see, even in the merely worldly sense, the many whose efforts, whose assiduities, whose talents, yield them no other recompense than the blasting of their hopes in the very hour of fulfilment. Neither our science nor our religion can explain these "failures of nature," nor can our philosophy endue us with the patience to endure this "toothache" of timeless Karma, if the hapless and helpless victim is ourself. The experiences of one in pursuit of Self-knowledge impress ever more directly the *vital* truth expressed in the "Voice of Silence":

> "Learn that no efforts, not the smallest—*whether in right or wrong direction*—can vanish from the world of *causes*. E'en wasted smoke remains not traceless. 'A harsh word uttered in past lives is not destroyed, but ever comes again.' "

So, in time, the searcher for truth comes to self-watchfulness of the temper of the mind more than of the body. Difficult as may be and is control of the body, its senses and tendencies, they are as nothing compared with the control of the mind, *its* senses and tendencies. Each feeds the other and both dissipate the energies of the Soul so that will and faith give way to weariness and doubt—doubt of the great Purpose, doubt of one's self. "The Despondency of Arjuna" becomes very much other than a poetical picture—it becomes the silhouette of self. Nevertheless, although he knows it not, the aspirant has by his efforts, however futile they seem, roused to action not only the hitherto latent dark side of his own nature, but also the dormant principles of his own inmost being—principles one with the impersonal Higher Life. *He* may be willing to surrender to the odds against him, but he finds that it is true of him as of Arjuna that "the principles of his nature impel him to engage." The issue having been joined, he returns again and yet again to the seemingly hopeless combat.

Whence this renewal of the "will to live" in its Spiritual meaning and power? From the Higher Self in Nature; from the Higher Self in his own nature; from the resistance offered to his efforts by the inferior side of nature and his own being. The idea that the *resistance* of the "lower self," or human nature, is a necessary fac-

tor in Soul-evolution; that the "trials of life" are indispensable to the acquirement of Self-knowledge—this may appear incredible; but the scepticism will vanish when one reflects that in the physical sense also, motion or progress in any direction would be impossible without friction. One more of the paradoxes of life, its incessant "pairs of opposites," is well exemplified here. For friction, which in the end prevents further progress, is also the means of all progress. Yet the "perpetual motion" of nature and of all in nature is not thereby interfered with. The "frictions of life" which derange the temper of body and mind, like the undue frictions of mechanical instruments, call for the interjection of a frictionless medium between the working parts. That medium is altruism in motive, good-will in the mind, brotherhood *in actu* in all the relations of human existence. Sickness of the body, disease of the mind, is going from bad to worse, but *ill*-will is the fever of the Soul itself. External friction cannot be avoided with one's fellows until all men regain by conscious effort the lost heritage, but even so, it can be in large part reduced and avoided by the simple method of subrogating one's own desires to the wants and wishes of others, one's own needs to the necessities of another. In comparatively few things do duties of our own conflict with the desires of others. What so often assumes the guise of principle is in fact nothing but preconception. Hard and fast *conclusions* as to men, things, or methods, have no place in the pursuit of Self-knowledge. There is no more difficult lesson to learn in human life. Is it to be wondered that the lesson is not quickly learned?

In all these respects, and in many others, the searcher for truth finds out by dear experience that he has to be his own physician before he can undertake to prescribe in any sense to others or for them. He begins to lose both pride and vanity—two of the most deeply entrenched short-circuits of the will that have to be faced and overcome. In essaying to dig them out he is apt to fall into the pit of their shadows, self-pity and the thirst for sympathy.

But all the time he is in point of actual fact gaining direct perception and experience in the knowledge of *self, i. e.,* of "human nature," and learning that there is nothing "personal" about it, except the personal point of view in regard to it. In ceasing to make overmuch of his own successes and failures, to be either elated by the one or cast down by the other, he insensibly comes to make the same "allowances" for his fellows that he makes for his own shortcomings. He finds out the fact that human nature in one man is fundamentally the same as human nature in another and in all oth-

ers—and acts on the perception of this unity. This is to have the chief cause of friction die a natural death, in himself and in degree in those about him in their relations with him. Friction in himself being gone, the higher vision of duty becomes the natural mainspring of conduct, with its resultant "flexible tenacity" of the Spiritual Will. "Liberation" for self loses its glamour and is seen for what it is, the *maya* of Spiritual selfishness; and the "Path of Renunciation" is likewise seen for what it is: the "Path of Woe" for the lower self, but the Highway of Souls for the reincarnating Ego.

From the Tao Teh King

It (Tao) is unseen because it is colorless; it is unheard because it is soundless; when seeking to grasp it, it eludes one, because it is incorporeal.

Because of these qualities it cannot be examined, and yet they form an essential unity. Superficially it appears abstruse, but in its depths it is not obscure. It has been nameless forever! It appears and then disappears. It is what is known as the form of the formless, the image of the imageless. It is called the transcendental, its face (or destiny) cannot be seen in front, or its back (or origin) behind.

But by holding fast to the Tao of the ancients, the wise man may understand the present, because he knows the origin of the past. This is the clue to the Tao.

"FANATICAL" THEOSOPHISTS

IN a universe of mixed ideas and bases of action it is natural that that which to one is normal, will to another appear abnormal — irrational, fanatical, super-idealistic, or whatnot, according to whatever may be the *anti* or *pro* coloring one chooses to give to what he observes and takes for consideration. Devotion and fanaticism, faith and belief, duty and slavery, are made to serve as synonyms on occasion; a noble self-sacrifice may appear a foolhardy waste of time and energy; the highest ideal, an empty abstraction. But where the ideas subscribed to and the basis chosen are the same, as among Theosophists with a clearly outlined and defined platform, the natural thing to expect is a unity of thought, an undivided will, and solidarity with regard to the feelings fostered and maintained. It behooves us as students of Theosophy to continually elevate our ideas, clarify our thoughts, use guarded speech—analyzing terms to ascertain their purest meaning and examining the motives that prompt our speech.

Am I "devoted" and my brother-Theosophist "fanatic"? What is devotion, and what fanaticism? A hair-line divides the divine from the satanic, it is said. The merest personal slant sustained, or unchecked heedlessness of speech may trap and hold us prisoner against our will, veiling our spiritual perception, poisoning our mind, and producing a ferment in the whole nature.

The mind works with whatever pictures are presented to it. It is immediately tinted or altered by whatever object it is directed to. "By this means the soul is enmeshed in the same thought or series of thoughts as is the mind. If the object be anything that is distinct from the Supreme Self then the mind is at once turned into that, becomes that, is tinted like that. This is one of the natural capacities of the mind. It is movable and quick, having a disposition to bound from one point to another. . . . Chameleon-like it changes color, sponge-like it absorbs that to which it is applied, sieve-like it at once loses its former color and shape the moment a different object is taken up. Thus, full of joy from an appropriate cause, it may suddenly become gloomy or morose upon the approach of that which is sorrowful or gloomy. We can therefore say it becomes that to which it is devoted."

To keep the mental atmosphere pure is of prime import, since thought is the plane of action. A thought is a matrix, and all thought has self-reproductive power. A thought tainted with per-

sonal bias breeds a shoal of confusing and conflicting thoughts that work destruction in the mind, spreading contagion to other minds, and poisoning the mental atmosphere. Unaware, the quality of the mental atmosphere is altered and transformed until at last it may become as foreign soil to any thought emanating from a pure source, thus shutting out all available help.

A rash remark, an impulsive action, an inconsiderate thought, an unplumbed motive, a secret expectancy of anticipated events, a pride of personal progress, a forgotten promise, a reluctantly yielded possession, or some memory of past experience may be the signal of deflection from the path of true perception. "One single thought about the past that thou hast left behind, will drag thee down and thou wilt have to start the climb anew." Every step retraced to the point of deflection leaves a scar upon the soul.

Within the darkened recesses of the mind are myriads of sleeping impressions, static images pregnant with power for good or for ill, — potentially divine or demoniac. The faintest suggestion may arouse them. A sight or a sound, a taste, a touch or a smell may stir them to activity, without aid or conscious effort on the part of man. The association of ideas links what has been with what may be — memory and anticipation, called the enemies of man — and the ground is laid for decisive action, be it conservative or destructive. "Either he shall win or he shall fall." The conflict is at every point, on every hand.

But no man is left at the mercy of his wily, lower mind. He has in his possession the secret talisman of success — spiritual perception, CLEAR SEEING — the Lamp of the Soul. It is his beacon-light on the field of battle. Its steady glow reaches farther and penetrates deeper with each brave advance, illuminating the mental atmosphere, purifying the mind whereon it radiates thoughts of help and hope lending its light to other minds — a blessing and a boon to all that lives.

How to keep the secret talisman within our grasp, the light burning bright in the Lamp of the Soul? The instruction is clear as given by Krishna to Arjuna in the ancient *Bhagavad-Gita,* the book of the Science of Devotion, *to become devoted.* It involves a mental abnegation not agreeable to our modern mind, but which must be acquired or union with the Self of all is impossible.

> Thou hast to reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within.

AN ASTRAL PROPHET*

EVERY educated Englishman has heard the name of General Yermoloff, one of the great military heroes of this age; and if at all familiar with the history of the Caucasian wars, he must be acquainted with the exploits of one of the chief conquerors of the land of those impregnable fastnesses where Shamil and his predecessors have defied for years the skill and strategy of the Russian armies.

Be it as it may, the strange event herein narrated by the Caucasian hero himself, may interest students of psychology. That which follows is a *verbatim* translation from V. Potto's Russian work "The War in Caucasus". In Volume II, chapter *The period of Yermoloff* (pp. 829-30-31 and 832) one reads these lines:

Silently and imperceptibly glided away at Moscow the last days allotted to the hero. On April the 19th, 1861, he died in his 85th year, seated in his favorite arm-chair, with one hand on the table, the other on his knee; but a few minutes before, in accordance with an old habit of his, he was tapping the floor with his foot.

It is impossible to better express the feelings of Russia at the news of this death than by quoting the obituary notice from the (Russian) Daily "Caucasus", which did not say a word more than was deserved.

> "On April the 12th, at 11¾ a.m., at Moscow, the Artillery General, famous throughout Russia—Alexey Petrovitch Yermoloff, breathed his last. Every Russian knows the name; it is allied with the most brilliant records of our national glory: Valutino, Borodino, Kulm, Paris, and the Caucasus, will ever be transmitting the name of the hero,—the pride and ornament of the Russian army and nation. We will not enumerate the services of Yermoloff. His name and titles are: a true son of Russia, in the full significance of the term."

It is a curious fact that his death did not escape its own legend, one of a strange and mystical character. This is what a friend who knew Yermoloff well, writes of him:

Once, when leaving Moscow, I called on Yermoloff to say good bye, and found myself unable to conceal my emotion at parting.

"Fear not," he said to me, "we will yet meet; I shall not die before your return."

---

*This article was first published by H. P. Blavatsky in *Lucifer* for June 15, 1890.—EDITORS.

This was eighteen months before his death.

"In life and death God alone is the Master!" I observed.

"And I tell you most positively that my death will not occur in a year, but a few months later"—he answered, "Come with me"—and with these words he led me into his study; where, getting out of a locked chest a written sheet of paper, he placed it before me, and asked—"whose handwriting is this?" "Yours," I said. "Read it then." I complied.

It was a kind of memorandum, a record of dates, since the year when Yermoloff was promoted to the rank of Lieutenant-Colonel, showing, as in the programme, every significant event that was to happen in his life, so full of such events. He followed me in my reading, and when I was at the last paragraph, he covered the last line with his hand. "This you need not read," he said. "On this line, the year, the month, and the day, of my death are given. All that you have read was written by me beforehand, and has come to pass to the smallest details, and this is how I came to write it.

"When I was yet a young Lieutenant-Colonel I was sent on some business to a small district town. My lodging consisted of two rooms—one for the servants, the other for my personal use. There was no access into the latter but through the former. Once, late at night, as I sat writing at my desk, I fell into a reverie, when suddenly on lifting my eyes I saw standing before me across the desk a stranger, a man, judging by his dress, belonging to the lower classes of society. Before I had time to ask him who he was or what he wanted, the stranger said, 'Take your pen and write'. Feeling myself under the influence of an irresistible power, I obeyed in silence. Then *he* dictated to me all that was going to happen to me during my whole life, concluding with the date and hour of my death. With the last word he vanished from the spot. A few minutes elapsed before I regained my full consciousness, when, jumping from my seat, I rushed into the adjoining room, which the stranger could not by any means avoid passing through. Opening the door, I saw my clerk writing by the light of a candle, and my orderly lying asleep on the floor across the entrance door, which door was securely locked and bolted. To my question 'who was it who has just been here?'—the astonished clerk answered, 'No one.' To this day I have never told this to any one. I knew beforehand that while some would suspect me of having invented the whole thing, others would see in me a man subject to hallucinations. But for myself, personally, the whole thing is *a most undeniable fact,*

an objective and palpable fact, the proof of which is in this very written document."

The last date found on the latter proved, after the death of the General, to be the correct one. He died on the very day and hour of the year recorded in his own handwriting.

Yermoloff is buried at Orel. An inextinguishable lamp, made of a fragment of a bomb-shell, burns before his tomb. On the cast-iron of the shell these words are wrought by an unskilled hand, "The Caucasian soldiers who served on the Goonib". The ever burning lamp is established through the zeal and grateful love of the lower ranks of the Caucasian Army, who collected among themselves from their poor pittance (copeck by copeck, verily!) the needed sum. And this simple monument is more valued and admired than would be the richest mausoleum. There is no other monument to Yermoloff in Russia. But the proud and lofty rocks of the Caucasus are the imperishable pedestal on which every true Russian will always behold the majestic image of General Yermoloff, surrounded by the aureole of an everlasting and immortal glory.

And now for a few words about the nature of the apparition.

No doubt every word of General Yermoloff's concise and clear narrative is true to a dot. He was pre-eminently a matter-of-fact, sincere, and clear-headed man, with not the slightest taint of mysticism about him, a true soldier, honorable, and straightforward. Moreover, this episode of his life was testified to by his elder son, known to the present writer and her family personally, for many years during our residence at Tiflis. All this is a good warrant for the genuineness of the phenomenon, testified to furthermore by the written document left by the General, bearing the correct and precise date of his death. And now what about the mysterious visitor? Spiritualists will, of course, see in it a disembodied Entity, a "materialized Spirit". It will be claimed that a *human Spirit* alone could prophesy a whole series of events and see so clearly in Futurity. So we say, too. But having agreed on that point, we diverge in all the rest; *i. e.,* while Spiritualists would say that the apparition was that of a Spirit distinct from and independent of the Higher Ego of the General, we maintain precisely the reverse, and say it was that Ego. Let us argue dispassionately.

Where is the *raison d'etre,* the *rationale* of such apparition of prophecy; and why should you or I, for instance, once dead, appear to a perfect stranger for the pleasure of informing him of that which was to happen to him? Had the General recognised in the visitor some dear relative, his own father, mother, brother, or

bosom friend, and received from him some beneficent warning, slight proof as it would have been, there would still be something in it to hang such theory upon. But it was nothing of the kind: simply "a stranger, a man, judging by his dress, belonging to the lower classes of society." If so, why should the soul of a poor disembodied tradesman, or a laborer, trouble itself to appear to a mere stranger? And if the "Spirit" only *assumed* such appearance, then why this disguise and masquerading, such *post-mortem* mystification, at all? If such visits are made of a "Spirit's" free will; if such revelations can occur at the sweet pleasure of a disembodied Entity, and independently of any established law of intercourse between the two worlds—what can be the reason alleged for that particular "Spirit" playing at soothsaying Cassandra with the General? None whatever. To insist upon it, is simply to add one more absurd and repulsive feature to the theory of "Spirit-visitation", and to throw an additional element of ridicule on the sacredness of death. The *materializing* of an *immaterial* Spirit—a divine Breath —by the Spiritualists, is on a par with the anthropomorphizing of the Absolute, by the Theologians. It is these two claims which have dug an almost impassable abyss between the Theosophist-Occultists and the Spiritualists on the one hand, and the Theosophists and the Church Christians on the other.

And now this is how a Theosophist-Occultist would explain the vision, in accordance with esoteric philosophy. He would premise by reminding the reader that the Higher Consciousness in us, with its *sui generis* laws and conditions of manifestation, is still almost entirely *terra incognita* for all (Spiritualists included) and the men of Science pre-eminently. Then he would remind the reader of one of the fundamental teachings of Occultism. He would say that besides the attribute of divine omniscience in its own nature and sphere of action, there exists in Eternity for the *individual* immortal Ego neither *Past* nor *Future,* but only one everlasting PRESENT. Now, once this doctrine is admitted, or simply postulated, it becomes only natural that the whole life, from birth to death, of the Personality which that Ego informs, should be as plainly visible to the Higher Ego as it is invisible to, and concealed from, the limited vision of its temporary and mortal Form. Hence, this is what must have happened according to the Occult Philosophy.

The friend is told by General Yermoloff that while writing *late in the night* he had suddenly fallen into a *reverie,* when he suddenly perceived upon lifting the eyes a stranger standing before him.

Now that reverie was most likely a sudden doze, brought on by fatigue and overwork, during which a mechanical action of purely somnambulic character took place. The *Personality* becoming suddenly alive to the Presence of its Higher Self, the human sleeping automaton fell under the sway of the Individuality, and forthwith the hand that had been occupied with writing for several hours before resumed mechanically its task. Upon awakening the *Personality* thought that the document before him had been written at the dictation of a visitor whose voice he had heard, whereas, in truth, he had been simply recording the innermost thoughts—or shall we say knowledge—of his own divine "Ego," a prophetic, because all-knowing Spirit. The "voice" of the latter was simply the translation by the physical memory, at the instant of awakening, of the mental knowledge concerning the life of the mortal man reflected on the lower by the *Higher* consciousness. All the other details recorded by the memory are as amenable to a natural explanation.

Thus, the stranger clothed in the raiments of a poor little tradesman or laborer, who was speaking to him *outside of himself,* belongs, as well as the "voice", to that class of well-known phenomena familiar to us as the *association of ideas* and *reminiscences* in our dreams. The pictures and scenes we see in sleep, the events we live through for hours, days, sometimes for years in our dreams, all this takes less time, in reality, than is occupied by a flash of lightning during the instant of awakening and the return to full consciousness. Of such instances of the power and rapidity of fancy physiology gives numerous examples. We rebel against the materialistic deductions of modern science, but no one can controvert its facts, patiently and carefully recorded throughout long years of experiments and observations by its specialists, and these support our argument. General Yermoloff had passed several days previously holding an inquest in a small town, in which official business he had probably examined dozens of men of the poorer classes; and this explains his fancy—vivid as reality itself—suggesting to his imagination the vision of a small tradesman.

Let us turn to the experiences and explanations of a long series of philosophers and Initiates, thoroughly acquainted with the mysteries of the *Inner Self,* before we father upon "departed spirits" actions, motives for which could never be explained upon any reasonable grounds.

H. P. B.

THE LIMITS OF THOUGHT

"WHAT would be the extreme limits of the power of thought?" is a question lately asked and well worth pondering.

The question itself and all the answers to it, known or unknown to us, imply much more than thoughts or the power of thought and its exercise. They imply first and foremost what is all too little dwelt upon—the thinker. Questions do not exist of themselves; answers do not exist of themselves. Neither has any existence apart from the Thinker, and the Thinker not only exists but *is,* independently of all powers, all exercise of power, all the results of that exercise.

In the abstract sense, then, the "extreme limits of thought" are ever and always within and not outside of the Thinker. Whatever his thoughts, howsoever varied, however far-flung and wide-reaching, they begin and end in himself; they represent, personify, projections and withdrawals of "a portion of the Self which, having assumed life in this world of conditioned existence, draweth together the five senses and the mind, in order that It may obtain a body and may leave it again. And those are carried by the Sovereign Lord (the Self, the Thinker) to and from whatever body he enters or quits."

In the universal or general sense, the "extreme limits of thought" must necessarily be the span which separates the particular "world of conditioned existence" in which the Thinker has assumed "the five senses and the mind in order to obtain a body" in that world, from any or all other worlds of conditioned existence. Those "limits" must necessarily be set by the will, the knowledge, the memory and the imagination of the Thinker as powers, and by their accretions, whether helpful or obstructive, from his past, his present and his future use of those powers.

In the individual or Egoic sense, the limits of the power or range or extent of thought must as necessarily depend on the same factors and facts as related to the span which separates or connects the Thinker and any subject or object possible of cognizance within, not outside of, the particular world of conditioned existence in which he is temporarily resident; and is obviously contingent upon the kind of body, senses, and mind in use. From this point of view the limit or span of thought is that between subject and object.

YOUTH'S IDEAL

"But we ought to set up a high ideal at which to aim, for a low one gives a lower result at the expense of the same effort." —WILLIAM Q. JUDGE.

THIS sage advice is set forth in contradistinction to that given by a Professor of Psychology in one of our leading Universities recently. It is sage advice because, as we can see, it applies to no particular person or group of persons, it suggests no age or age-limit, it demands no special powers or capacities; the humblest striver for perfection is not excluded, the mightiest one is in no wise circumscribed. It is impersonal, scientific, true.

Speaking on "Psychology Looks at Religion," Dr. Todd took care to point out the difference between the psychology of other days and the "modern normal scientific psychology"—his brand. We have therefore set before us in the opinion of the learned gentleman the highest possible advice, especially, we may believe, since his concern is with the Youth of the present day—always a vital matter but never so grave as in this critical transition stage of our evolution. "Modern religious education errs too frequently in holding before our youth ideals of everyday living that are practically unreachable," quoth the Professor.

First, it might well be noted, the only ideals worth holding are those that apply in "everyday living." Second, it would be interesting to know just what grade of human intelligence the Professor has in mind when speaking of "our youth." Thirdly, an analysis of the opening phrase would be illuminating and profitable. What is "Modern religious education" but a passing phase of an insidious, nay ruinous doctrine—promulgated today and gone tomorrow even as the psychology of yore has perforce given place to the "modern normal scientific psychology" of today? *True* religious education is neither modern nor ancient; it is not the priceless product of some preferred period in the earth's evolution, nor is it liable to the claim of any preferred nation or race. If it is true it has never changed; how could it change and remain *true?*

No true ideal is so high as to be "practically unreachable." If it was ever reached in the far distant past, it is within the present scope of possible human attainment—so all the Great Ones, the Compassionators of humankind, have vowed. None can hold a higher Ideal than the Masters of Wisdom. They *once were* as we now are, and as They now are we *may become*. The unreached

Ideal of the present is the realized Fact of the future.

"Great care should be taken in this matter for in the natural world our youth should not repetitively have brought down upon them a feeling of religious failure," further speaks Dr. Todd. If only our Ideal were high enough and our efforts persistent enough, how could there be "religious failure"! But, what does the learned gentleman mean by religion? May it be "Recognition of and obedience to a Supreme Being," as one dictionary defines the term? Even that dictionary gives an alternative and infinitely higher definition, a "Healthy moral development on a spiritual basis." But the Theosophical definition alone shows unquestionably what that spiritual basis is: Religion is the bond of Unity—not only of all men, but also of all beings and things in the entire Universe It is BROTHERHOOD in fact—a matter of everyday living, and not a theory. And what is a "failure" in any sense of the term save the *ceasing to try?* No failure is absolute, no failure is final, if one will but try, try, and keep trying again and again.

"Religious failure," then, would be any action that militates against the fact of Brotherhood. For more than merely a culminating act such as suicide—mental, moral, or physical, this would include the least action in the little things of life, *of everyday living;* herein we meet our tests on the highway leading to the attainment of the high Ideal. Let us examine and ponder from time to time: has a promise been given lightly, or is it a binding thing—to be carried out at whatever cost to ourselves? Have we considered the possible effect of what we were about to say, and then refrained from the unnecessary speech? Have we ceased complaining about the things we have, or have not? Every least action performed with selfish intent, every thought carrying the taint of unbrotherliness, each word uttered in self-defense which of necessity condemns another, is a "religious failure" in the *true* sense. But there is a Knowledge which teaches how to "turn seeming evils into powers for good." Each failure may serve to indicate where greater effort is required so that the weak points will be made strong, the strong points made stronger. The very recognition that we are all "failures" to some extent must make for real charity of heart and mind toward the weaknesses of others, a greater watchfulness toward our own.

Doubtless, if the subject had been reversed, if the Professor had chosen to speak on "Religion Looks at Psychology," it would have lent itself to a truer treatment, the consideration of a changing "science" in the light of an unchanging Ideal. This was the process

followed by the ancient Sages: They reasoned from Universals to particulars. They studied the constantly changing systems of thought in terms of their usefulness to aid mankind toward realizing a high Ideal. With Them the studies regarded by us as higher learning were classed as the "lower knowledge"; not the true nature. They knew that whatsoever was of a separative character was destructive, and was doomed to failure; what served to benefit all was of like benefit to each. Brotherhood is not a thing of name and form and nearness of kin.

There are three views to bear in mind: the fact of Brotherhood, the intellectual recognition of that fact, and the realization of it. The first—the fact of Brotherhood—is *true* whether man believes it or no. *It is the "spiritual basis."* The second marks man's turning in the direction of the Great Ideal. The province of our institutions of higher learning should be to illustrate the impartial working of law throughout the realm of manifested nature, to prove the indivisibility of matter, the indestructibility of energy, and, if they could but *see,* the continuity of consciousness. Failing in that work, of what earthly use are they? The third is "healthy moral development," the realization of Brotherhood; it is the result of each one's efforts. Realization comes from dwelling upon the thing to be realized. Only the highest Ideal can educe, or bring out, the inmost Knowledge. It is Self-Education.

According to every noble precept anciently uttered, as well as the living example of every Great Teacher of the human race, our striving must ever be toward the Ideal of human perfection and progression which the Sacred Science depicts. The Masters of Wisdom exist not only as Ideals in the hearts of silent devotees; They are veritable Facts in Nature. The materialist Huxley put himself on record as a witness of this truth—perhaps an unwitting and unwilling witness—but he said there must be beings in the universe as far greater than man as man himself is greater than the black beetle.

Youth never faced grander opportunities than it does today. The responsibility is great, the need for a *true* aim supremely important. Youth, aim high! There is for every conditioned being a target at which the aim is constantly directed:

> "Om is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as Om." —Mundakya Upanishad.

YOUTH-COMPANIONS' FORUM

IT is said that this is a universe of law—not chaos; but isn't chaos produced by the breaking of a law?

Mr. Judge says that law is inherent in the whole, and if we examine the natures of the various forms of life, we will see that this law works differently according to the limitations placed upon it by the form in which it inheres. There is the saying, "all creatures act according to their own nature." That is one way of expressing the fact that the law of action is modified by the degree of intelligence attained. This modification we call the "nature" of the creature. Harmony, then, depends upon the point of view. The microbe attacks the human body; disease ensues. From the microbe's way of looking at things, this is entirely harmonious, in keeping with the law of its being and quite natural. But from the view of man, with his consciousness centered on another and higher plane of being, it is exceedingly chaotic. Why? This *is* a universe of law, and to speak of breaking the immutable laws of the universe is only a matter of verbal convenience—as saying, "the sun rises and sets," when we know perfectly well it does nothing of the kind. When there is chaos from the man-point-of-view it means that man has acted on the basis of microbe-consciousness and on that plane he reaps the results. He has invaded the periphery of another order of life; no laws are "broken" but the laws of opposing natures are brought to play against each other, man versus microbe, and there is conflict until balance is reached in recovery or death. Equilibrium is always maintained; it is really the instantaneous readjustments of nature that seem to us as chaos. But, it is asked, isn't this "war" itself a chaos? In a sense, yes. There is a natural way, natural to all beings, for the many grades of consciousness to interblend in the upward stream of evolution. This has been called the "interdependence of all life," and the "universal law of sacrifice." Unbrotherly acts by man deflect this law, and then from his point of view it works at the wrong time, to misery and ruin. The lives of the lower kingdoms have learned their lessons perfectly; they *always* act according to their own nature. To gain complete harmony with them, man has but to learn to act in accordance with *his* true nature. "Chaos" is the Karmic reaction to a forgetfulness of who we really are and to actions on a basis of other than that of the higher self.

I can see how it is right to control bad thoughts and feelings; but why should we have to control good ones?

(*a*) How many times after a tragedy has been wrought by somebody's thoughtless action do we hear the words: "But he meant well?" No doubt the great majority of humanity means well in an impulsive sort of way, but the lack of philosophical basis for doing good makes these impulses a tremendous waste of energy. A man may have a genuinely unselfish desire to aid the physical ills of his fellows, but we do not permit him to prescribe cures until he has studied medicine for many years. How then can we embark on a life of altruism before we have any training? The doctor must know the causes before he can decide upon remedies. Similarly, good impulses must be directed into the right channels by understanding. If we have not learned to control impulses, good or bad, we may be carried away by them before we can decide which kind they are and whether to control them or not. Complete control of impulses is the only way to bring about the complete duty of the psychic nature: to tell us instantly the exact needs of our fellow-beings.

(*b*) We should control all impulses as a matter of principle, not because they are either good or bad. It is a matter of which basis of action we wish to operate on—emotion or knowledge and understanding.

Mr. Judge says in *Notes on the Bhagavad-Gita,* page 40: "Strength without knowledge, and sympathetic tears without the ability to be calm,—in fine, faith without works—will not save us." And on page 41 he continues: "Sympathy and emotion are as much parts of the great whole as knowledge, but inquiring students wish to know all that lies in the path. The offices of sympathy, charity, and all other forms of goodness, so far as the effect on us is concerned, is to entitle us to help. By this exercise we inevitably attract to us those souls who have the knowledge and are ready to help us acquire it also. But while we ignore philosophy and do not try to attain right discrimination, we must pass through many lives, many weary treadmills of life, until at last little by little we have been forced, without our will, into the possession of the proper seeds of mental action from which the crop of right discrimination may be gathered."

This indicates the problem of whether or not to control impulses resolves itself into the much greater decision of whether to drift along with the tide of evolution until at last "forced" by Karma to learn, or, by steadfast control, to "take the Kingdom of Heaven by violence."

Is there a universal law back of our choices, whether they are right or wrong?

Have you ever watched a chemist weigh the ingredients for a prescription? Sometimes it takes him many minutes to get the right amount of each substance. He adds a grain or two, of almost imperceptible weight, then a little more, and suddenly, the balance swings free. It is the unerring law of equilibrium at work. So it is with our choices. In truth, our lives consist of balances, great and small, which we swing first in one direction and then the other, according to our motives and desire. Sometimes we do not see the law work at once, because we have not done enough to make the balance swing, but with each act we are piling up results just the same. Mr. Judge says, "This fourth principle is like the sign Libra in the path of the Sun through the Zodiac; when the Sun (who is the real man) reaches that sign he trembles in the balance. Should he go back the worlds would be destroyed; he goes onward, and the whole human race is lifted up to perfection." There will come a time when the balance of the individual man will swing free; then the great law back of all our little choices in the past will determine the direction in which we swing. As the chemist, grain by grain, balances his scales, so does man, choice by choice, right or wrong, balance his life.

The Highest Aim

We should not put before us an aim less than the highest merely because it seems that our success will not be as great as we think it ought to be. It is not so much the clearly perceived outward result that counts, as the motive, effort, and aim, for judgment is not passed upon us among the things of sense where human time exists, but in that larger sphere of being where time ceases, and where we are confronted by what *we are* and not by what we have done. That which we have done touches us only in mortal life among the delusions of material existence; but the motives with which we live our lives go to make up our greater being, our larger life, our truer self.—W.Q.J.

SCIENCE AND THE SECRET DOCTRINE

XLV

(*Part One*)

THE wave of intense scientific egotism and cocksureness which ruled last century, forming one of the principal crosses borne by Madame Blavatsky's much-scarred shoulders, has well spent itself upon the limitless quicksands of dead theories and hypotheses demolished in succession by inexorable circumstances.

That era in fact was a curious compound of blind revolt from blinder theology, and of a sort of rennaissance, a stirring of that curiosity which in many ways approaches the light of the Great Quest. The "origin" of man was sought along with that of the Cosmos; and had there not been the history and shadow of religious persecution over all, who knows what the result might have been? Heaven knows the *facts* have not changed, however much amplified.

Just as the birth of human-kind was supposedly pinned once and for all to the "ape-ancestor"—who now day by day resolves more and more into a gigantic, nebulous, and amorphous shadow—so man's earthly habitation was traced back to a nebular birth; and damned be he who questioned either. H.P.B., unmindful of damnation, effectually demolished both; but like the jinn who was so cleverly beheaded that he knew it not until he sneezed, that fact was not then known, and is not now known, to the scientific devotee. The "Nebular Hypothesis," to question which was once blasphemy, has now so broken down that serious attempts recently have been made by astronomers—not very convincingly—to prove that it never was really accepted anyhow!

But certainly its disruption has filled the scientific void with little else than chaos. Until recently there were three major theories of the origin of the planets, with various modifications and overlappings. They were:

1. The collision theory.
2. The tidal theory.
3. The ribbon theory.

To which have been added:

4. The meteor theory.
5. The fission theory.

All of which makes at least four too many.

In brief the bearing of these may be sketched.

The collision theory holds that the collision of two bodies, one of them our sun, filled the space of the solar system with fragments which later coalesced to form planets.

The tidal theory teaches that the close passage of the sun and another star—the latter having disappeared—drew matter out of the sun, which later formed into planets. The ribbon theory is really a specialization of the collision theory, giving details of how it happened.[1]

The meteor idea seems new—and in some ways is a surprising approach to the truth. It was developed by the Abbé Moreux, who thinks that the planets represent a capture by the sun of materials from a vast cloud of meteoric matter through which it passed millions of years ago. These meteors are supposed to have aggregated into the larger masses as time went on.[2] The Abbé claims that this is the only theory which can explain the mysterious "Bodes' Law" of planetary distances. On the other hand, say some critics, the Abbé's idea fails to explain the direction of rotation of the planets and the motions of some planetary moons. Theosophical teachings indicate that retrograde motion in a moon means that it is a foreign body captured by the planet in question.

The fission theory is dealt with by Dr. Ross Gunn, appropriately connected with the U. S. Navy.[3] He thinks that the solar system was formed by the splitting of the sun into two bodies, one of which has since disappeared among the stars.

One of the prime difficulties encountered by all these theories of late has been the evidence regarding the comparative age of the earth and the universe. Obviously any of these mechanical theories calls for a long period of evolution prior to the formation of the planets. The facts of radioactivity, etc., indicate that the age of the geologic time of the earth is not much less than that of the Galactic Universe itself![4] Dr. Ernst J. Opik remarks that "this deals a severe blow to the idea that the universe of the stars and nebulae is an outgrowth of a process of relatively slow evolution."

H. Gordon Garbedian contends that the discovery of the new planet Pluto has changed the old idea that the smaller planets are found nearer the sun; and that the discovery once and for all extends the known planetary system far beyond the possibilities of

---

[1] *Science*, August 21, 1931.
[2] *The Week's Science*, Nov. 9, 1931.
[3] *Literary Digest*, June 4, 1932.
[4] *Science News Letter*, April 2, 1932.

the old "nebular hypothesis—" although he thinks that we may have to postulate origin of the sun and planets simultaneously from a nebula.[5]

> Many more planets are enumerated in the Secret Books than in modern astronomical works. (*Secret Doctrine*, 1888, I, 152).
>
> Nor do the two last discovered great planets depend entirely on the Sun like the rest of the planets. Otherwise, how explain the fact that Neptune receives 900 times less light than our Earth, and Uranus 390 times less, and that their satellites show a peculiarity of inverse rotation found in no other planets of the Solar System. At any rate, what we say applies to Uranus, though recently the fact begins again to be disputed . . . we merely state that only seven of our planets are as intimately related to our globe, as the Sun is to all the bodies subject to him in his system. Of these bodies the poor little number of *primary* and *secondary* planets known to astronomy, looks wretched enough, in truth. Therefore, it stands to reason that there are a great number of planets, small and large, that have not been discovered yet, but of the existence of which ancient astronomers—all of the initiated adepts—must have certainly been aware. (*S. D.* I, 575-6).
>
> When we speak of Neptune it is not as an Occultist but as a European. The true Eastern Occultist will maintain that, whereas there are many yet undiscovered planets in our system, Neptune does not belong to it, his apparent connection with our sun and the influence of the latter upon Neptune notwithstanding. This connection is *mayavic*, imaginary. . . . (*S. D.* I, 102).

And the sun and planets *are* co-nebular:

> The nebulae exist; yet the nebular theory is wrong. A nebula exists in a state of entire elemental dissociation. It *is* gaseous and—something else besides, which can hardly be connected with gases, as known to physical science; and it *is* self-luminous. But that is all. The sixty-two "coincidences" enumerated by Professor Stephen Alexander . . . may all be explained by esoteric science; though, as this is not an astronomical work, the refutations are not attempted at present . . . (*S. D.* I, 588).

That H.P.B. was more than right about Uranus is proven; not only do its satellites have inverse rotation, but the planet itself does, as discovered twenty-three years later.[6] These retrograde

[5]*New York Times*, Oct. 5, 1930. [6]*Science*, Oct. 17, 1930.

motions were set forth by H.P.B. as one of the objections to the nebular hypothesis.[7]

In *Science,* Aug. 21, 1931, Dr. Carr V. Van Anda dissects the tidal and ribbon theories quite unmercifully, though the more mathematical of his expositions are hard to follow. In analyzing the collision theory he remarks that it really dates back to Georges Louis Leclerc, Comte de Buffon, who, after translating Newton's Fluxions into French, "Thereafter, quite appropriately, died of calculus." In exposing some errors of Dr. Jeffreys, who attempts to support the theory, he shows that the real outcome of such a collision would have been the ultimate merging of the sun and the star into one body. He shows in fact that the whole theory is involved in, and supported by, a tangle of mathematical errors. "The fundamental assumptions of the theory prohibit the formation of planets."

The tidal theory fares no better. Van Anda shows that:

1. It would probably require a specially created star to meet all the conditions.
2. That even granting the existence of such a star, our own sun, on the fundamental assumptions of the theory, could not have been in the necessary condition at that time.
3. That the formation of the planets would require an extraction of three times their mass from the sun, which is far in excess of any possible amount which could be drawn out by tidal forces.
4. That the postulated mechanism for starting the rotation of the planets is self-contradictory.

One would imagine that these were enough. In reply to a suggestion that "new knowledge" about what goes on inside a star might resolve the puzzles, Van Anda caustically inquires "As to new knowledge, is it to be found in the bewildering contradictions of the debate, now in its third year in the Royal Astronomical Society and in the scientific journals, about what goes on inside a star?"

---

[7]*Secret Doctrine*, p. 592-3, Vol. I.

STUDIES IN THE OCEAN OF THEOSOPHY

X

IN chapter six, Mr. Judge presents the mysterious subject of *Kama,* in Sanscrit, calling it by "the English equivalent—passions and desires—because these terms exactly express its nature." Strangely enough, to Western ears, sounds the statement that passions and desires constitute Man's fourth Principle. Even when convinced of the fact, its serious study presents many subtleties and is, perhaps, beset with obstacles. For a principle is a *basis for action,* really an instrument or body, in this connection; and while the application of this definition to physical body, astral form, and even the Life-Principle, seems comprehensible, the idea of passion and desire having substantiality or as being anything in themselves at once meets with ingrained preconception to the contrary. In general, there prevails some vague idealism as to a Soul, possessed of good feelings, and of a body, standing accused as author of appetites and evil desires. Together with these is a modicum of moralizing about the mind's necessity of making choice between the two, although preponderatingly prone to favor the wiles of the physical frame. Outside of Theosophy, complete obscuration obtains regarding what passions and desire may be. Positive investigation of the subject is militated against by the indefinite teachings of Science and Religion; and "no help is to be had in this matter from western psychology, now in its infancy and wholly devoid of knowledge about the inner, which is the psychical, nature of man."

Thus has "the flesh" long served the Westerner as scapegoat for all his iniquities. But Theosophy shows the trouble to lie far deeper and that "passions and desires are not produced by the body, but, on the contrary, the body is caused by the former. It is desire and passion which caused us to be born, and will bring us to birth again and again in this body or in some other." These form "a principle in themselves," inclusive of *all* desires, best and worst alike. "It is by passion and desire we are made to evolve through the mansions of death called lives on earth", either the holy passion to fulfill evolutionary duty or desire for earthly experiences, thirst for sensation. If it be the latter, then, indeed, is that incarnation a *mansion of death;* but if the former a Mansion of Life. In both cases, the basis for action is provided by the fourth, or Kamic, Principle.

Obviously, "influences" do play upon the mind, clamoring for choice in diametrically opposite directions, and can be coped with

only by clear comprehension. Right knowledge of causes is the first step towards obviating evil effects. Once passion and desire are understood, both as material base and impelling force, thralldom to them can be replaced by control and direction to high purposes. God, devil, heaven, and hell reside within, in the psychical department of the human constitution. Choice of these is made by the use for which it is employed. Because of its two aspects—one tending toward Divinity, the other gravitating toward fiendishness—Kama is also called "the balance principle". Pivot of the seven sheaths, it "stands in the middle," both numerically and ethically. From it, "the ways go up or down."

Pure philosophy holds nothing as "bad" or "good" in itself; so these terms, commonly applied to passion and desire, call for analysis. In the presentation of this subject, the words "low" and "high" are given preference, as follows: "The low is that shown by the constant placing of the consciousness entirely below in the body and the astral body; the high comes from the influence of and aspiration to the trinity above, of Mind, Buddhi, and Spirit." Hence low desires are *bad* because not conducive to realization of inherent God-hood and the spiritualization of the material form, the victim so long held culprit for misdemeanors. The *good* includes all that furthers the lofty ideals of evolution—fostered, or retarded, according to the quality of daily living.

Man's is the power of choice; but, paradoxically, he has no choice save to *exercise* it. To refrain from action involves choice, just as does an act; inaction in a given direction amounts to action in opposition; and always passion and desire "is the basis of action and the mover of the will." Neither action nor inaction would be possible without it. The only mastery is in respect to which aspect shall be chosen. Not even the highest Being is exempt from choice and responsibility; but right choice can become so firmly established as to render the Chooser incapable of mistake. There can also be confirmation in wrong choice; but the Law of Economy, innate, forbids its permanency. The constructive forces of life must eventually prevail sweeping all obstructions before them.

The Elder Brothers of Humanity are possessed of unsullied discrimination, attained by unalloyed desire for the welfare of Man and Nature so sustained and deep as to draw all lesser desires into its current, even as a mighty river gathers the waters of its tributaries. Yet these Compassionators can look back through the vastnesses of time to a moment when They first deviated from the com-

mon level by definite choice for Truth and righteousness. "Even a Buddha or a Jesus had first to make a vow, which is a desire, in some life, that he would save the world or some part of it, and to persevere with the desire alive in his heart through countless lives."

The presently *bad* man is one who "life after life took unto himself low, selfish, wicked desires, thus debasing instead of purifying this principle." Continuance in this course spells "loss of all." Yet there glimmers more hope for such than for a chronic waverer aligned with nothing, clogging the currents of progress like a foreign substance in the blood-stream. Reactions from distinctly wrong action may jolt the transgressor into better ways. Even with unqualifiedly wrong motives, grim Karmic results might teach of more *intelligent* self-interest, or even perchance, awaken something higher. But Nature herself repudiates the lukewarm, spewing him out of her mouth.

"On the material and scientific side of occultism—the use of the inner hidden powers of our nature—if this principle of desire be not strong, the master power of imagination cannot do its work, because though it makes a mould or matrix the will cannot act unless it is moved, directed, and kept up to pitch by desire." All accomplishment, individual, or universal, requires this keeping "up to pitch." It was by the arising of desire in the unknown first cause, the one absolute existence, that the whole collection of worlds was manifested, and by means of the influence of desire in the now manifested world is the latter kept in existence. An inspiring thought: that the continued existence of our own world is due to the desire and will of Beings grown great in wisdom and compassion through choice unswervingly "kept up to pitch" for Brotherhood.

Confirmation in choice—right or wrong—is impossible without apprehension of these alternatives. A seemingly criminal life would be but the natural result for one unaware of virtue, and little credit could redound to virtue ignorant of vice. Buddha demanded knowledge of the facts of human existence and freedom to choose. Much the same idea is suggested in the illustration used of the Sign Libra, representing the fourth Principle. Libra marks the *zero* point in the sun's path through the Zodiac. The upward arc of his sidereal cycle can not be accomplished without passing through it. So it is said: "when the Sun (who is the real man) reaches that sign he trembles in the balance. Should he go back the worlds would be destroyed; he goes onward, and the whole human race is lifted up to perfection."

Each incarnation has its Signs, "Libra," where Man—the Sun-Being—"trembles in the balance". Every choice for its higher aspect adds increment for future cycles, bringing less *trembling,* clearer vision, surer choice and better defined purpose, as well as being arrived at earlier in life—at length, even in youth when Kama is in full flower. Choice in opposite series leads to increasing identification with each new personality, accompanied by intenser play of destructive forces. In the cyclic history of individuals and nations, there eventually comes an ultimate moment when the Sign Libra, save in its higher aspect, must be permanently transcended—or *not.* Thence, the Chooser "goes on" in ever increasing power to lift the race "up to perfection"; or *goes back,* suffering the destruction of his worlds.

Motive determines the quality of all choice, but faulty discrimination can induce honest choice in wrong direction. Herein, lies the deadly injury wrought by priestcraft, cult, and pseudo-occultism, all of which, while confusing the mind, subsist by the sacrifices of the deluded. For without exception do these owe their continued existence to the devotion of their adherents kept "up to pitch" by the few grains of truth appropriated from the Ancient immemorial Wisdom-Teaching.

The Source of Dreams

Question—How can we know whether dream is from the higher nature or the Kamic?

Answer—By knowing the nature of the inner man. When that knowledge is applied to the dream, its nature discloses itself and there is no question as to whether the dream is from the astral plane or from the higher nature. As a rule, all that we experience of a dream from the inner man is a feeling, for the dream being strained through the brain is all broken and confused. A dream that makes a profound impression, of course, can not be a mere surface dream.—*R. C.*

STANDING ALONE

Work as if you were alone, and always going to be alone —and taking such an attitude will bring out your strength— your reliance being on the Law, the Lodge, and your inner self. Have no fear whatever; forget results, and let the warrior fight in you. So will you grow into a closer union, a better realization.—*R. C.*

ONE of the most notable effects of a resolve to study and apply the teachings of Theosophy is the realization that while help is always obtainable it never comes from outside sources, though often through outside agencies. "The esoteric doctrine admits no privileges or special gifts in man save those won by his own ego through personal effort and merit." Frequently this realization comes to the student with the suddenness of a blow, jarring him out of his lethargy of accepted thought and causing useful activity. In the ocean of life one must sink or swim when no theological life-preservers are at hand.

The purposes of Theosophy cannot be achieved nor its methods applied without a realization of this factor. Whoever has studied H. P. B.'s method, through his own experience, must know something of this. Her *Isis Unveiled* and contemporary writings knock false props away that we may learn to walk alone. In these writings religion, science and race-thought are analyzed and the spiritual element found lacking in each. Few recorded, revealed or interpreted systems have the spiritual element. This element in anything exists only in relation to that which can recognize it—beings who partake consciously of its nature.

The true service of humanity is not accomplished by rendering personal assistance ("practical" aid) although this is a necessary duty. Because we have aided, and have been aided, for so long a time we have learned to depend upon others. Very well, since no man is independent, but we carry our dependence too far, and in the wrong direction. When human aid seems insufficient, men attempt to "lean upon Jesus," to "take it to the Lord in prayer," invoke the "Divine Mind" or contact the "Supreme" by supposedly efficacious means, in order that persons or circumstances may benefit. That persons and circumstances are occasionally thus benefited is undeniable; that the Immortal Thinker which each person represents is not so benefited is a fact. Stooping to the folly of prayer we are, in effect asking ourselves to help us — and we are too

ignorant to be of service. How then can help be obtained? First let us consider just when help is really necessary.

To assist a fellow creature two things should be known, what he is and what he needs. Knowing ourselves as composed of several parts, it is easier to learn which part is ailing and requires treatment. In thinking of ourselves as any one of our constituent parts we err by limitation. Theosophy alone explains the appearance in a field where the cause was apparently not sown of disease or injury manifesting in the physical body. For the physical body, like the coat we wear, has no individual intelligence. For this reason it is an excellent medium for the law of cause and effect to operate through. To be useful, a *medium* must be irresponsible. If the garden soil had a consciousness of its own there is no telling what might result from the gardener's efforts. The man who plants a garden year after year identifies it as his garden and himself as maker and possessor. The ordinary man successively builds human bodies for his use in carrying his seed-ideas into fruition. Too frequently he identifies himself with the bodies he builds and looks upon some "god" as the builder. True service cannot be rendered while this belief persists.

When man knows himself as independent of, yet related to, the body he occupies, as the gardener to the soil, he will have a greater power over that body. When we achieve the realization that each man is a god and that all beings together constitute One God, One Life, the old dependence breaks down. Yet while this realization is being acquired the old idea persists and only the dwelling upon the basis of the dawning realization will dissipate it.

As individual beings we are never truly independent; why then should we work as if always alone? All beings are mutually dependent upon each other. Yet each man, in contact with other souls in physical bodies, if he would render service through a truer realization of Self, must work as if always alone. To depend for aid upon those who are not conscious of that which is within is folly, religion. To depend upon those who are *apparently* conscious of their true nature is dangerous. Such may indicate the means of acquisition but cannot lend *their* knowledge to another in *his* emergency. To depend alone upon that which is within — our reliance thus being upon the Law, the Lodge and our inner Self — is wisdom. We are related at both poles of our being, one in spirit and one in matter. Working alone for this realization we draw into a closer union — a union capable of ever-increasing definition as its full meaning gradually becomes known.

STUDIES IN KARMA

XV

"They That Take the Sword . . ."

AMERICANS having some knowledge of Karma have been given much lately to sad speculation over that focal point, the cancer center for the progressive breakdown of American civilization—Chicago. No one knows what may have been the dark history of that area, buried in the night of pre-Columbian times; but certainly it has left its vestigial relics. It is not for nothing that the greatest slaughterhouses on the planet are located there; nor that pure Theosophy has never yet been able to gain sufficient foothold in that region to make itself publicly known.

But even for Chicago the event of some months past, an open and abject capitulation to criminal terrorism, was shocking. A group of important and influential witnesses asked that a trial be called off—their nerves were breaking under the menace of criminal machine guns! And the authorities obliged, releasing the accused, whose guilt no one doubted, scot-free! Since when matters have gone from bad to worse.

Prohibition is now known to be doomed. The criminal gangs who were born from its womb and nursed upon its poisonous alcohol, are using the respite afforded by legal technicalities to entrench themselves in business and politics. Not only in Chicago, but in New York, Philadelphia, Pittsburgh, and other centers are gang leaders openly declaring that "no longer will we work for the politicians; now the politicians will work for us!" And in Chicago, as might be expected, it has so come to pass.

The "Union Labor Racket" of today forms one of the most direct studies in Karmic reaction visible anywhere in the world.[1] The methods by which the criminals work are so simple and direct as to be appalling. Their agents walk into Union headquarters and demand of the officers that the official positions and the union funds be turned over to them. What follows in case of refusal has been exemplified many times. Burrell, Secretary of the Truck Drivers' Union, was kidnapped and held for fifty thousand dollars' ransom. At a meeting of the police officials and the "vigilante" bodies *the Union was advised to pay the ransom, and did.*

The latest development was a demand upon Steven Sumner, Sec-

---

[1]*Collier's* November 26, 1932.

retary-Treasurer of the Milk Wagon Drivers' Union. Sumner decided to fight; and all the remaining courageous elements of the city rallied about him, realizing that his death or defeat would be the end. At the present writing he is holding out; and the means taken to do so cause one to wonder just what age of the world we are living in. The Union headquarters are lined with steel; the windows are unbreakable glass covered with steel-wire screens, doubled. The doors are of sheet steel with bullet-proof lookout windows. Each door has a round hole opposite the heart of a man knocking for admission.

A troop of picked police are established in a house across the street, armed with machine guns, armored cars, shielded motorcycles, and bombs.

In America! In the Twentieth Century!

Now for the Karma of it. Chicago is one of the most highly unionized cities in the United States, and at one time Union tyranny went to the length of forbidding a man to nail a plank upon his own house. The Union, of which Sumner is an officer, numbers drivers receiving two hundred dollars a month. This is about twice the average industrial income during the most prosperous years; about the average income of skilled labor, and higher than the average wage of draftsman and engineers. Milk delivery in Chicago, thus completely unionized, is under the control of men receiving an exorbitant wage for simple services; a wage which bears hardest upon the poorer classes, and especially the poorer children, of the city. This union is a very wealthy one, like many others in the city, and so forms a tempting mark.

The standard system of infiltration by the gang is either to "pack" union meetings and elect its own officers; or to terrorize the officers into turning over their positions by one means or the other. This being accomplished, the usurpers approach the delighted employer with an offer to cut wages. This being accepted, the new officials demand tribute—so many dollars per day per truck, for instance, under penalty. The disillusioned employer quickly finds himself paying out more in tribute than the wage cut amounted to; while the workmen on the other hand are equal sufferers. The demands then increase *crescendo* as employers become further terrorized and the criminal grip on the union is tightened. All this has been accompanied by the rise and multiplication of "skeleton" or fraudulent unions of purely criminal origin. The sinister weaving of the Karma of the thing from top to bottom is set

forth by *Collier's* author as follows:

> Make no mistake, business men in Chicago are not blameless for this new development. Very early, before he saw where his actions were leading him, the business man who felt he needed "outside help" was not unwilling to enter into business deals, especially those having to do with business competition, that involved the use of gangsters. . . .
>
> "This Collusive-agreement racket," Colonel Randolph told me, "is comprised of four elements. The first element is the business man, or association of business men. Second, the leader or leaders of organized labor. Third, the criminal underworld. Fourth, the politician." Colonel Randolph says that the business man fits into the picture as follows:
>
> "He seeks to create and maintain for himself and a favored few a monopoly in his particular field of service or trade. He seeks, through the pressure that can be brought by politicians in the misapplication of the law and through the withdrawal or withholding of labor by union leaders, to embarrass his competitors to the point that they will either recognize and abide by racket rules and edicts or quit the field of competition. He seeks to maintain a high and often artificial price for his commodity or service through forcing universal recognition of his particular notion of what constitutes a commodity price. He seeks to dictate the enactment or application of laws that govern his business.
>
> "The leader of organized labor seeks first a monopoly of control over the workmen engaged in a given trade. This insures to his union the dues of all men of that trade, or a situation by which he may dispense the right to work under the permit system at so much per man per day.
>
> "Moreover, it enables him to manipulate his man-forces to the advantage of his co-conspirators, the business man or the politician, or both, or to the discomfiture of business men exercising independence of the racket.
>
> "The politician in paralyzing the hand of the law is, of course, looking to campaign contributions and votes at election time and occasional participation in the profits of the conspiracy.
>
> "The criminal underworld finds it lucrative employment to bomb, to commit arson, to slug, maim and kill; to terrorize an entire community into staying away from the polls at election time.
>
> "In short, this collusive-agreement racket may be described as a combination of business, labor unionism, politics, and the criminal underworld that is running the whole gamut of

crime, the purpose of which is exploitation through circumscribing the right to work and do business."

In other words, it is a comprehensive picture of all-inclusive and equal guilt. Three classes of "respectable" society have invoked out of their own insensate greed a demon from the pit which is taking them down to mutual destruction. And the bitter fact is that this open criminality is nothing but the inevitable outcome of the whole philosophy of American life for years past. Half the advertisements in respectable magazines are as cynically dishonest as the methods of any "racketeer"—with the advantage of a certain courage and lack of hypocrisy on the part of the latter.

It is touch and go whether American business in the great cities can now save itself; or whether it must go fatally and forever under the rule of powerful criminals, as did the whole Occident subsequent to the fall of Rome. However, there are some signs of a perception of the underlying Law and a move to reform accordingly. When asked what might be the "road back," a director of the Chicago Employers' Association replied:

> By recognizing, first of all, that crime in various forms has crept into the philosophy of American life today and must be rooted out—from fixing traffic tickets through the whole gamut of racketeering to the farthest reaches of fraudulent finance. Gangsterized industry is a typical development of the picture, but it is a symptom, and not the disease. It could not appear on the business surface without poisonous infection at work below. The infection, the real disease, is the fact that we have shirked our responsibilities as citizens.
>
> We are awakening to a humiliating discovery—that our folly has delivered us to the hoodlum, his lawyer and his political alliances. We have paid the price of greed by delegating our responsibilities, delivering our freedom, to a group of people professionally interested in electing their own kind to public office, or electing those amenable to their control. If we get a governor in any state whose previous record in public office was a stench in the nostrils of decency, if our cities get mayors whose money is apparently a gift from Santa Claus, if we get public prosecutors whose staffs all belong to the Order of the Chisel, if we get state legislators whose motto is "Public Office is Public Plunder," we get only what we ourselves have invited by our supineness, cupidity or cowardice.

Perhaps one of the strangest strokes of Karma involved in the whole nightmare, is that the embattled Union leader, Sumner, trav-

els in an armored car formerly owned by the financier Samuel Insull, fugitive from myriads of enraged stockholders who were easy victims to his promises of something for nothing. And at the height of his operations Insull was worshipped as a demi-god by aspiring American business men, and was received cordially in the highest circles!

So far, so wide, and so deep has been the corrosion of the disease of dishonesty whose painful extirpation we are perchance only beginning to witness!

Of what "practical" value is Theosophy? Verily, should it succeed ultimately in popularizing a spirit of plain, common, honesty, nothing more, it will be able to point to a nation saved.

From a Master's Letter

Nor would the ways of karma be inscrutable were men to work in union and harmony instead of disunion and strife. For our ignorance of those ways . . . would surely disappear if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbors will no more work harm to us than we would think of harming them, two-thirds of the world's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for nor weapons to act through. . . . We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. . . . But verily there is not an accident in our lives, not a misshapen day or a misfortune, that could not be traced back to our own doings in this or another life. . . . The western Aryans had every nation and tribe . . . their Golden and their Iron ages, their period of comparative irresponsibility, or the Satya age of purity, while now several of them have reached their Iron age, the *Kali Yuga,* an age *black with horrors.* This state will last . . . until we begin acting from within instead of ever following impulses from without. . . . Until then the only palliative is union and harmony—a Brotherhood in *actu* and *altruism* not simply in name.

WORK FOR THEOSOPHY

NO SOONER than from mere learners of Theosophy we aspire to become workers for Theosophy, do we make the sad discovery that a thousand and one things stand in our way and mock our efforts to carry out our noble resolve. We find ourselves involved in all kinds of circumstances that seemingly prevent us from "giving up our whole life" to Theosophy, from devoting all our time to "theosophical work". Difficulties, duties, obligations, in every direction and of every description—family ties, business worries, lack of time or of money, poor health, perhaps some kind of a moral or mental "inferiority complex", and many such hindrances—apparently conspire to make our resolve come to naught. Follows a growing despondency, an increasing bitterness in view of our "inability" to be "efficient workers for the Cause". Perhaps there is even an unconscious chafing at Karma, a finding fault with our present lot in life, all this resulting, if unchecked, in a resentment that will indeed prevent us from doing any true work for Theosophy.

What is the right attitude to be taken, the right course of action to be pursued, by all would-be workers for Theosophy? It is to stop worrying about circumstances, about difficulties, about inferiority and inability, to stop thinking how much we *would* like to do, and how much we could do, *if*—and to do whatever we can do, wherever and however situated. Most of all it is to revise our ideas about "Work for Theosophy".

Work for Theosophy is not confined to attendance at meetings, to reading books, to giving money. All of these things are necessary and valuable indeed, and great is the need for those who can thus further the Cause. But to work for Theosophy in a true sense means far more than that, and yet it means what every man can do—and that is to lay hold of the fundamental principles of Theosophy, to apply, to exemplify those principles in all work, in all duties, in all relations.

We shall never be able to work for Theosophy more efficiently as long as we make any distinction between our "theosophical" duties and whatever our particular duties in life may be. "Work for Theosophy" is not the doing of a particular thing, at a particular time, in a particular place; it is not the doing of anything different from what we have to do—it is the doing of everything from a different point of view. If, therefore, we are prevented from doing

what we consider to be "theosophical" work, we can, nevertheless, be working for Theosophy every day of the year, every minute of the day; we can, no matter what conditions we may find ourselves in, nevertheless devote our while life to Theosophy, by taking Theosophy into the whole of life. The only way to become more efficient is by *being* more efficient. The only way whereby, in time, we may be able to give more to Theosophy, is by giving *now* all that we have and are. *That* is what we have to learn, if from mere learners we would become true helpers. To learn and to help, all the time, everywhere, is the very purpose of life, and—is also "work for Theosophy".

The Immediate Duty

So many are there around me who are ardent desirers and seekers, devotees; but they are doing it because the possession seems valuable. . . . So I would point out to you the only royal road, the one vehicle. Do all those acts, physical, mental, moral, for the reason that they must be done, instantly resigning all interest in them, offering them up upon the altar. What altar? Why, the great spiritual altar, which is, if one desires it, in the heart. Yet still us earthly discrimination, prudence and wisdom. It is not that you must rush madly or boldly out *to do, to do.* Do what you find to do. Desire ardently to do it, and even when you shall not have succeeded in carrying anything out but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of. Then rejoice that another had been so fortunate as to make such a meritorious Karma.—*W. Q. J.*

ON THE LOOKOUT

From God to Mammon

The Hoover Committee on *Recent Social Trends* went rather extensively, as well as impartially, into the religious question, dealing with most of its complex phases. In fact, when statistically evaluated, without reference to close observation of intangibles and intangible tendencies, the present state of the church is a jig-saw puzzle indeed. The paper membership—as distinguished from active membership—has increased during recent decades almost in proportion to population. The wealth invested in church properties has grown enormously, faster than the national income. This investment in untaxable property certainly has a bearing on our present tax difficulties. Quasi-religious organizations of social service have been especially marked in growth. It is evident that as the "spiritual" message of the church grows intangible or meaningless to the popular mind, more and more attention is paid to physical and visible activities; precisely as the spiritual decline of an institution through all history has been accompanied by marked growth in its accumulation of this world's goods. The actual number of churches has declined proportionally to population and membership, but this is held to be due to consolidations; schools have declined even more without decrease in volume of education. An increasing tendency toward social and "practical" reforms is noticeable everywhere in nearly all denominations. Many of these efforts indicate wide social vision in the materially altruistic sense, as well as considerable courage. It is evident that the church is moving toward a materialistic altruism of socialistic complexion—by which even the Catholic church is seemingly affected. How far this is due to a following of the trend of the times, how far due to growing social sympathies on the part of the church member, and how far due to the necessity to interest the people, is a complex question.

A decline in growth of membership definitely set in between 1926 and 1930, with little or no increase at all for 1930. It appears then that the church, short of some new current in social life, will represent a weaker influence from now on. Inasmuch as the figures include all kinds and types of creeds, numerical memberships mean little without an analysis of internal trends.

Internal Changes in the Religious World

The American church is spiritually split from top to bottom over the Fundamentalist issue. The President of the Fundamentalist Association is quoted as saying that nothing now holds the liberals and fundamentalists together except the billions of dollars invested in church property. Truly a marriage of convenience! Theosophists of today face a very different religious situation than they did in former years, and blanket criticisms of "Christianity" by Theosophists are illegitimate. One in fact often hears from Theosophical speakers criticisms of Christianity based upon beliefs now hardly held by one in ten Christians!

Some of these changes have been quite rapid, occurring in marked degree between the school days of ministers now in churches and theological students now in universities. A questionnaire developed the fact that only a quarter to a sixth as many theological students believe in hell, heaven, and a personal devil, as among the ministers, while only a ninth as many students believe in the creation of the world according to Genesis. Only a fifteenth as many students as ministers consider it necessary to believe in the Virgin Birth. But even among the ministers these things have all broken down! Only 71% of the ministers believe in the Virgin Birth, and only 40% of the ministers claim that it is necessary to believe in it in order to be a Christian.

The Coming "Churchianity"

Inasmuch as the above dogmas constitute about all there was of Victorian Christianity, in at least the region investigated (Chicago and vicinity) we may say that in fact the Christianity known to H.P.B. is dead, and even its vestiges disappearing. Says the Hoover Report:

> Taken as a whole it is evident . . . that theological students differ with each other much more on matters of belief than do ministers. Conceivably this may be due to youth and inexperience. But since these students were all in graduate schools of religion, many of them having been responsible for churches, this hardly seems plausible. The difference may be due to a tendency to independent thought as against the discipline of an ecclesiastical agency. It may even be due to the fact that students are the product of a generation more given to the scientific approach to life than were their pre-

> decessors. Whatever be the explanation it is evident that for these students orthodoxy in the old sense of the term simply does not exist. (Vol. II, 1014).

It is evident that the churches of the future will be widely divided in trends among different sections and different classes of the population. Some of the churches seem fated to develop into a sort of empirical quasi-scientific ethical system, and part to degenerate into a sort of voodooism among lower types of mankind—here and in foreign lands. Some of the Committee findings point strongly in this direction. The church growth among Negroes, and especially among Negro women, has been markedly greater than among other classes of the population. Their denominations are of course fundamentalist, and the Christianity of the past is thus seeking its natural level. 59% of adults living in cities were church members in 1926 as against 66% in 1906. Should this decline continue—it promises to increase rapidly—there would be no church members in cities in about another century and a half—even members of the liberal denominations. We may thus take it as a practical certainty that next century, "B.C" and "A.D." will mean nothing except on calendars—if even there. And thus H.P.B.'s prophecy that this century "may be the last of its name" is visibly on the way to realization, incredible as it seemed when written.

Church Distribution

The question of the natural environment of the church arises again territorially. Church membership is high in the South, lower in the Eastern and Middle Western States, and considerably lowest in the Far West. The South as a whole is the most socially and educationally benighted of all the sections of the United States, and that a new and higher type of civilization is in the making in the Far Western States is equally beyond dispute to real observers. As the "Course of Empire takes its way" westward, spiritually and materially, it leaves behind it the church; and particularly the Fundamentalist church. Fundamentalism is strongest in the South, next strongest in the Middle West, and weakest in the Far West. It seems a fact, then, that where Christianity has succeeded in best maintaining itself is in retaining fundamentalist principles and in maintaining them in the more backward regions of the U.S. Modernism means enlightenment but also means death to the power of the church.

An analysis of creeds and sects shows the same indices. The Roman Catholic is still the strongest single denomination although declining in numbers as compared with some others. It is in most respects most stubbornly fundamentalist, and certainly most densely unenlightened in general knowledge. The Southern Baptist and Methodist Episcopal come next. They are followed by the South Methodist and Negro Episcopal. The Mormons and Christian Scientists are among the rapidly growing groups. The Mormons are fundamentalists in spirit, with a fantastic creed which is a combination of Atlantis and Ancient Hebrewism; Christian Science is not Christian at all in any traditional sense. The greatest proportional growth, 1916-1926, was had in order by the Mormons, the African Methodist Episcopal Zion Church, and the Churches of Christ. It is obvious that the best chance of survival for Christianity is in sticking to Fundamentalism, and that it is a hopeless struggle even there.

Literary Trends in Religion

Says the Report:

"The most fundamental change in the intellectual life of the UnitedStates reflected in the data covered in this study is the apparent shift from Biblical authority and religious sanctions to scientific and factual authority and sanctions." The percentage of shift from religious to scientific interest is tabulated thus:

PERIODICAL CIRCULATION, PERCENTAGE

Year	*Popular Scientific*	*Protestant Religious*
1900	1.02	4.69
1925	4.39	1.10
1930	3.73	0.83

Thus while scientific periodicals increased four times, religious ones decreased by five-sixths. Nothing could be more striking. In the publication of religious articles in popular magazines, the case is much the same. There has been an increased interest during very late years in religious discussion; but inasmuch as a large part of the newer interest expresses itself in criticisms if not actual antagonism, it certainly does not signify any gain in Christian strength.

The Bible now receives less than half the attention in discussion than it did in 1905, and what attention it does receive is more and more of a critical and controversial nature. Interest in church work in women's magazines dropped from the single largest religious subject in 1905-1909 to *zero* in 1931-32. The Committee regards

this as an evidence of "declining approval of organized Christianity." Attitudes toward ministers and the church changed from 131 favorable to 83 unfavorable in 1905 to 38 favorable and 109 unfavorable in 1920, 22 favorable and 90 unfavorable in 1930. "Attitude indicators" favorable to organized religion thus were 61% in 1905, 26% in 1920, and 20% in 1930. The relatively slight decrease in favor in the latter decade is undoubtedly due to the efforts made by modernistic Christianity to trim its sails to the new winds.

"Attitude Indicators"

"Attitude indicators" on traditional Christianity taken from selected periodicals at large, and bearing upon the divinity of Jesus, Biblical inspiration, immortality, dogmas, theology, baptism, etc., etc., are thus tabulated:

Item	*1905*	*1920*	*1930*
Approval	413	163	80
Disapproval	118	146	166
Percent of Approval	78	53	33

If these tabulations do not signify the fast approaching death of dogmatic Christianity, in spite of its great increase in physical wealth, then statistics have no meaning and no sense!

What then shall take its place?

The Report notes a great increase in what has been called "open minded religion," or non-dogmatic, sociological, ethical and quasi-free-thinking attitudes. Yet when analyzed, the figures on this show merely that "open-minded religion" was only holding its own; increasing only relatively to dogmatic religion.

Combined Index	1905	1910	1915	1920	1925	1928	1931
Percent approving	90	92	94	94	93	93	90

Thus "open-minded" or progressive, modernistic Christianity in literature has also seen its best days. It is inevitable then either that the field is being taken by pure materialism or by creeds and cults trending toward the occult.

Kinetic Space and Dynamic Matter

Although science, generally speaking, seeks only quantitative analyses, some of the foremost scientists sense intuitionally the need for more than purely mathematical equations, if we are to grasp the fundamenal relativities of existing things. These two poles, scientific experimentation and speculative inquiry, must lead to the teach-

ings of the *Secret Doctrine*. Two books by Dr. R. M. Manly, of Cleveland, O., are indicative of this trend, for he is versed in the intricacies of the one while grounded in the truths of the other. "Kinetic Space and its Speculative Consequences," and "Synthetic Philosophy," modest in size but pregnant in content, are really pioneer works. A close and conscious parallelism is postulated between the fundamentals of science and the fundamentals of occultism, which are treated as they should be—the perception of identical noumena from opposite points of view. Some of Dr. Manley's formulations are aphoristic, and illustrate as only an aphorism can, the solution of scientific problems by their resolution into theorems of which all investigations are but demonstrations. Thus: "Time is the relation of motions"; "radiant energy is primarily a property of Space"; "Space is static and kinetic"; "all power is derived from the immaterial elements of kinetic Space"; "life is not a thing but a process". The value of such writings as Dr. Manley's lies in the direction taken, the course pursued, far more than in any resultants so far as worked out. The same is true of Einstein, Millikan, Jeans, and others. They constitute a veritable *reversal* of objectives hitherto pursued by scientific students. From analysis to synthesis is the trend, and this means the search for the Fundamental Verities in Nature from which flow all her phenomena. "Static and Kinetic Space" are the Spirit and Matter of the *Secret Doctrine;* "Energy as a property of Space" is the Second Fundamental proposition of H.P.B.'s great work, and "Life as a process" is the Third. In a private letter to a university professor who is a Theosophist, Dr. Manley writes of his appreciation of H.P.B.'s teachings, with which he is familiar. All this will remind readers of "Lookout" of the closing words of the Section on "Gods, Monads and Atoms" in the *Secret Doctrine:* " . . . it is hoped that some students and theosophists, at least, will feel that there may be indeed a close relation between materialistic Science, and Occultism, which is the complement and missing soul of the former."

Exit Mrs. Pearl S. Buck

Recent press dispatches chronicle the resignation of Mrs. Pearl S. Buck as a Presbyterian missionary. Note was made in "Lookout" for April of Mrs. Buck's address to a large gathering of Presbyterian women on the "ignorance, moral arrogance, pride of race, and lack of simple charity" among missionaries. Mrs. Buck's mani-

fest honesty and her respect for the same integrity among the "heathen Chinee" sat ill among the sectarian addicts but excited very wide and commendatory comment in the press. Subsequently she contributed various magazine articles authenticating and enlarging both the facts and her own views on inter-racial and religious intercourse. None of her work or writing is in any sense to be classed as either "muck-raking" or destructive, but has, on the contrary, been wholly in line with the theosophical Second Object—the search for the common truths underlying all faiths, and an effort to promote religious tolerance. Mrs. Buck resigned as a missionary when it became evident that the cry of "heresy" was the sole response to her truly educational missionary work at home among her own life-long church associates. All of which serves to recall Dr. Oliver Wendell Holmes' dictum: "The pupil of the eye and the religious bigot are the only two objects in nature which contract the more, the more light is thrown upon them." Sincere Theosophists hopelessly endeavoring to serve the cause of Masters by their "missionary" attempts within the ranks of the theosophical sects might learn a lesson from Mrs. Buck as to the futility of their efforts.

Another "Parliament of Religions"

In the turmoil of the day many, doubtless, overlooked the surprising fact of the opening of a second World's Fair at Chicago, to continue from June to November. Far more good is possible from such world-wide associations of interest than from all the convocations of statesmen and politicians. For the second time there will be a Parliament of Religions such as distinguished the first Fair in 1893, and the present one has for its objective "to unite the inspiration of all faiths upon the solution of man's present problems." The adoption of such an objective, the very phrasing of its formulation, show how great is the intervening progression since the first Parliament. There is here the recognition that unless our faith, whatever it may be, is applicable and applied to the solution of our problems, it is but a tomb of buried hopes, not the cradle of a growing mind; and secondly, that it is the *inspiration* within and behind all faiths that must be looked to, not the credos and dogmas derived from it. Thus the present Parliament is a direct application of H. P. Blavatsky's inspired and inspiring utterance in *Isis Unveiled:* a meeting of representatives of all faiths in the endeavor

to "detect the vital principles" which underlie them all. THEOSOPHY has received an interesting prospectus of the Parliament from the "World Fellowship of Faiths", an organized Association of various creeds. Notable in the announcement is the recognition that the original Parliament was largely "a competitive parade of rival religions", while the present purpose is to seek "to help mankind to develop a new spiritual dynamic competent to master and reform the world". It is announced that "there will be no censorship, no exclusion of any group's ideals of a new world order". A distinguished list of names is given of the various Committees formed at Chicago, New York and London to further the Parliament. All this is a most hopeful augury; whether it "comes true" will depend on whether the Parliament is faithful to its own Ideals, or degenerates into mere arid discussion and argumentation. Ideas are of value only as they serve to embody ideals: it is, then, by sticking to inspiration, which is unifying, and not to "faiths", which are separative, that the Parliament can find that "new spiritual dynamic" which, when found, will be recognized as being the Wisdom of all time. Every Theosophist must wish well to the Parliament, for its Objective is that of the Theosophical Movement, of which it is in fact a natural manifestation under the Second Object of the Parent theosophical society.

"IS SUICIDE POSSIBLE?"

Under this title the Masonic publication *The New Age* for March, 1933, contains a thoughtful article by Ernest Crutcher, M.D., 32d degree. Very evidently the writer has studied Theosophical teachings on the subject and presents them well, in idea if not in name—which is a natural omission in view of the medium used for the dissemination. Some striking statements follow:

> "Life is not ended by death . . . Every occult teacher has proclaimed the evil of suicide; that the disenchanted individual who seeks discarnation in summary self-induced dissolution, finds himself in deeper distress than when in earth-life. . . . How dare anyone seek voluntary death if he may say with Sigurd Slembe: 'I have not sown the least grain nor laid one stone upon another to witness that I have lived.'
>
> "Life carries an obligation. How dare anyone surrender till it is paid? Our roadway of life was paved by predecessors: have we made the path smoother in turn for such as come after? Compensation is the law!

". . . No man liveth to himself. To destroy the physical self, when there is some one to be helped by living, is a crime against one's own soul and future. . .

"The will is the man himself. How much of a man are you?

"There is a phase to suicide overlooked. Evil wrought against others is *spiritual* suicide; for no hurt can be done another that does not, eventually, revert, despite any apparent momentary immunity, to the vicious.

"The universe is not perfect anywhere. All is in evolution, even as mankind. Man must proceed by gradation, on through development, possibly through myriad lives, unfolding and learning. . . Genius is not inherited, but personally earned in precedent endeavor."

A Modest Scientist

Modesty no more appears in the lexicon of materialism than it can be found in the "Concordance" of the Oxford Bible. Arrogance characterizes the one and the other. That a great change is coming over both is everywhere in evidence among the changing concepts of the churches and in the writings of leading scientists. What more pregnant of the true student attitude which should permeate us all than these words uttered by Dr. Niels Bohr, the distinguished Danish scientist, in his address at the California Institute of Technology, presided over by Dr. Millikan, and to which Prof. Einstein has twice loaned his humane as well as scientific wealth? Dr. Bohr said:

"At one time scientists thought their classical tools of investigation would make possible a slow but uninterrupted increase in knowledge in every field. Now, however, they are learning that they can go only so far before their tools become ineffective. In some instances the tools finally destroy or alter the object of the research . . . In biology, it is impossible to go beyond a certain point . . . because the tool kills the organism. In physics, it is difficult to proceed further, due to the inseparable nature of the atom. The living organism seems to be so endowed that it is able to keep its secrets, and even the most primitive organisms are already so complicated when they reach the stage at which we observe them that much must be taken for granted. Perhaps we shall never know how many atoms a man's body consists of at any one time because of the continuous changes in living matter."

All this is of good omen to Theosophists for it shows the steady, if slow and as yet unconscious approach by scientific students to the view-point, and thence to the principles and science of true Occultism. Dr. Bohr is but one among many living scientists of the first rank whose deductions and attitude parallel Prof. Crookes, so largely quoted from in the *Secret Doctrine* by H. P. Blavatsky in outlining the basis and modulus of true Science. At that time, less than half a century ago, Prof. Crookes was as lonely a figure in the scientific arena as was H.P.B. herself in the "Babel of modern thought."

THE CLOCK OF KARMA

Dr. Francis P. Shepard, of the University of Illinois, at the last meeting of the American Geological Society gave the results of soundings along the New England coast. The geodetic survey shows that within comparatively recent times the coast line extended some 200 miles eastward and was at a much higher elevation than at present. The same fact is true of the western coast line of the British Islands. The gradual sinking, a few inches a century, has gone on steadily within historical times. An unstable equilibrium must be reached in time, with consequent sudden submergences of old lands and upheaval of new. Without naming dates, the *Secret Doctrine* forewarns of coming cataclysms, each more drastic than its predecessors, until the new sub-race and new Sixth race replace our own. As yet, we learn of no geologists who even speculatively connect continental with racial changes. Nature and man are still regarded as having no major reactions, the one upon the other.

HENRY GEORGE AS PROPHET

An exchange, viewing present trends and tendencies, harks back to the now almost forgotten writings of Henry George, and reproduces some of his statements, jeered at a generation ago, but which one may now see to have been prophetic. We quote a few sentences:

> "The vice of socialism in all its degrees is its want of radicalism, of going to the root . . . , thus childishly blaming the stone for hitting it, it wastes strength in striving for remedies that when not worse are futile . . . its essence is the delusion . . . that there may be devised systems that through human agencies will secure for the management of individual affairs more wisdom and more virtues than the

> people themselves possess. . . . Its methods, the organization of men into industrial armies, the direction and control of all production and exchange by governmental or semi-governmental bureaus, would, if carried to full expression, mean Egyptian despotism. . . . Man is primarily an individual . . . but he is also a social being. . . . There is thus a domain of individual action and a domain of social action . . . and the natural tendency of advancing civilization is to make social conditions relatively more important. . . . At the present time evil unquestionably results from leaving to individual action functions that by reason of growth of society . . . have passed into the domain of social action; just as, on the other hand, evil unquestionably results from social interference with what properly belongs to the individual."

In these few words Henry George foretold the two experiments in socialism now going on before our eyes on a huge scale: one the Russian attempt, and the other inaugurated by the election of President Roosevelt. The latter is, just as much as the Russian experiment, socialism as above defined by Mr. George. Can either method achieve its objectives? Not according to all history; and not until "more wisdom and more virtues" are possessed by the people themselves. *Moral* education of the public mind no more forms the fundamental in the program of American and European statesmen than in those of the "Egyptian despotism" now regnant in Russia.

Al-Haj Khwaja Kamal-Ud-Din

The Islamic Review for April-May is devoted to tributes to the life and work of the late Kamal-ud-Din, who might well be regarded as the reincarnation of some devoted disciple of Mohammed, so entire was his faith, so unceasing his energy in the cause of Islam. The Khwaja was of distinguished lineage, a highly educated man, and of most humane and philanthropic character. His work was well-nigh world wide, for he labored in India, in Africa, and during his later years in England, where he founded the Woking Mosque and established *The Islamic Review* in 1912. Many converts were gained by the personal charm and deep faith of the Khwaja, among both Europeans and Americans. Naturally, if regrettably, Christian sects and sectarians ignore, where they do not calumniate and deride the equally sincere and successful missionary efforts of men of other religions than their own. Judging

by *The Islamic Review* during the many years it has been amon the "Exchanges" of Theosophy, the tone of the Woking Missio is far nearer the spirit of true Christianity than is that of man Christian denominations. Contributions to this memorial numbe include the names of many distinguished men in all parts of th world. So long as men in their search for their lost spiritual herit age still, for the most part, travel in the path of religion, it is matter of rejoicing on the part of Theosophists, to note among al religions and all sects those rare souls whose humanitarianism out weighs, if it does not outlaw, all considerations of race, creed, an other barriers to an all-embracing Universal Brotherhood.

Youth and Crime

Statistics made public in April of this year by the U. S. Depart ment of Justice show that 40 per cent of the crimes are committe by those under 25 years of age, and this mostly by those under th legal age of 21. Of the criminal record, nearly 95 per cent is mad by men—certainly an astounding contrast; and from which it woul appear that the "new freedom" of women in our generation ha worked for good and not for evil. Other statistics on youth calcu late that more than 200,000 young men, under 21, are wanderers drifting nomad-like from one to another "port of missing men" Add to this the estimate that there are more than a million youth from 18 to 21 who have never had a job, and no American nee moralize further on conditions in Russia following the Sovie regime. All these young men were babes when the World Wa closed, and are, sociologically and economically, a by-product of it unhallowed causation. The War itself, a frightful exhibit of mis spent human energy, was a minor calamity when contrasted wit what is now happening in the world at large, and among the yout who in a few years will be charged with the burden of human af fairs. It took Germany a hundred years in *Avitchi* to atone for th ruin wrought by the Thirty Years' War; France as long to emerg from the charnel-house of the Napoleonic wars—a "hundred yea cycle" in dark contrast to that of the Theosophical Movement. Th woe of it all is, that immediately a possible restoration of equil ibrium was in view, the Great War reproduced on a world scal the horrors of both its antecedents. Is this return of the dark cycl to continue its course for three generations? It will, unless statesme and peoples change their national and international policies—an unless Theosophists pay more heed than they have yet done to th prophecies and the last Message of H. P. Blavatsky.